Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ once summoned Hadhrat Abdur Rahmaan bin Auf τ and said to him, "Prepare yourself because I want to send you out with a group." After some detail, the Hadith continues to mention that Hadhrat Abdur Rahmaan bin Auf τ left and met up with the some other Sahabah ψ. They all ten left together until they reached a place called Dowmatul Jandal (this was a fortress between Madinah and Shaam to which several villages were attached).

When he arrived there, Hadhrat Abdur Rahmaan bin Auf τ spent three days inviting the people to accept Islaam. On the third day, their leader Asbagh bin Amr Kalbi τ who was a Christian accepted Islaam. Hadhrat Abdur Rahmaan bin Auf τ sent a letter with a person from the Juhayna tribe called Raafi bin Makeeth τ, reporting the events to him. Rasulullaah ρ wrote back to him with the instruction to marry the daughter of Asbagh. He therefore married her. This daughter of Asbagh was called Tumaadir from whom Hadhrat Abdur Rahmaan bin Auf τ had a son called Abu Salma.[1]

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Ibn Is'haaq رحمه الله narrates, "When Hadhrat Abu Bakr τ accepted Islaam and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he the possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ψ.

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[1] Daar Qutni as quoted in *Isaabah* (Vol.1 Pg.108).
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Hadhrat Miswar bin Makhrama τ narrates that the group (of six Sahabah ψ) that Hadhrat Umar τ had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahmaan bin Auf τ said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him this privilege, after which the attention of the people was focussed in him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahmaan bin Auf τ and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan τ.

Hadhrat Miswar τ says, "Hadhrat Abdur Rahmaan bin Auf τ once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali τ, Hadhrat Abdur Rahmaan τ spoke to him in confidence until half the night had passed. When Hadhrat Ali τ left Hadhrat Abdur Rahmaan τ, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan τ seemed to fear something about (appointing) Hadhrat Ali τ. Hadhrat Abdur Rahmaan τ then asked me to call Hadhrat Uthmaan τ. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar τ narrates further that after the Fajr salaah was completed, the group (of six Sahabah ψ) gathered around the pulpit. Hadhrat Abdur Rahmaan τ then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar τ on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan τ recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan τ then took hold of Hadhrat Uthmaan τ's hand and said, "I pledge allegiance to you according to manner showed by Allaah, His Rasool ρ and the two Khalifahs after him." Hadhrat Abdur Rahmaan τ then pledged his allegiance to Hadhrat Uthmaan τ after which the people pledged; (first)
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the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public.[2]

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The Story of Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd bin Rabee τ

Hadhrat Anas τ narrates that when Hadhrat Abdur Rahmaan bin Auf τ arrived in Madinah, Rasulullaah ρ established a bond of brotherhood between him and Hadhrat Sa'd bin Rabee Ansaari τ. Hadhrat Sa'd τ said to Hadhrat Abdur Rahmaan τ, "Dear brother! I am the wealthiest person in Madinah and you may have half of my wealth. I also have two wives. You may choose the one you like best and I shall divorce her." Hadhrat Abdur Rahmaan τ replied, "May Allaah bless you in your family and wealth. Just show me the way to the marketplace." When Hadhrat Sa'd τ showed Hadhrat Abdur Rahmaan τ where the marketplace was, Hadhrat Abdur Rahmaan τ started buying and selling until he had made a profit. He returned with some cheese and butter.

He continued like this for a while until one day he appeared with the colour of saffron on his clothes. "What is this all about?" asked Rasulullaah ρ. "I have married," he replied. "What dowry did you give your wife?" Rasulullaah ρ asked further. Hadhrat Abdur Rahmaan τ replied, "The weight of a date stone in gold." Rasulullaah ρ then advised, "Host a Waleema even if you have to feed a goat." (Referring to the tremendous blessings that Allaah had granted him in business,) Hadhrat Abdur Rahmaan τ used to say, "Even if I were to pick up a stone, I could hope to receive gold or silver in exchange."[3]

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Rasulullaah ρ instructed the Muslims to spend in the path of Allaah with the intention of gaining rewards. They therefore spent most generously with the expectation of reward. However, there were others (the Munaafiqeen) who did not spend with the intention of gaining rewards from Allaah (they spent for show and to conceal their true identities).

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[2] Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.

[3] Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228). Bukhari and Muslim have also reported the Hadith as quoted *Isaaba* (Vol.2 Pg.26). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.89).

While transport was provided for many poor people, many were left without transport. The person who donated the most on that day was Hadhrat Abdur Rahmaan bin Auf τ, who gave two hundred *Awqiya* of silver (eight thousand Dirhams). Hadhrat Umar τ gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari τ gave ninety *Wasaq* of dates.

Hadhrat Umar τ said, "O Rasulullaah ρ! I think that Abdur Rahmaan has committed a sin because he has not left anything for his family." Rasulullaah ρ then asked Hadhrat Abdur Rahmaan τ if he had left anything behind for his family. He replied, "Yes, what I have left is more than what I have spent and better." When Rasulullaah ρ asked him how much he had left for them, he replied, "The sustenance and good that Allaah and His Rasool ρ have promised."

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Rasulullaah ρ gave the Sahabah ψ plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah ψ therefore donated most generously. The first to spend so generously was Hadhrat Abu Bakr τ who donated everything he owned, equalling four thousand Dirhams. Rasulullaah ρ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ρ for them." Hadhrat Umar τ then arrived with half of his belongings. When Rasulullaah ρ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar τ heard about what Hadhrat Abu Bakr τ had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Sa'd bin Ubaadah τ and Hadhrat Muhammad bin Maslama τ all donated large sums. Hadhrat Abdur Rahmaan bin Auf τ donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams) while Hadhrat Aasim bin Adi τ contributed ninety *Wasaq* of dates. Hadhrat Uthmaan bin Affaan τ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah ψ report that Rasulullaah ρ then said, "Nothing that Uthmaan does after this can cause him any harm."
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Hadhrat Abdullaah bin Abi Awfa τ narrates that when Hadhrat Abu Bakr τ intended launching a military offensive against the Romans, he first called for Hadhrat Ali τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Sa'eed bin Zaid τ, Hadhrat Abu Ubaydah bin Jarraah τ and other senior Sahabah ψ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa τ, who narrates further that when they all arrived, Hadhrat Abu Bakr τ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr τ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

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The Opinion of Hadhrat Abdur Rahmaan bin Auf τ concerning the Battle Strategy

Thereafter, Hadhrat Abdur Rahmaan bin Auf τ stood up and said, "O Khalifah of Rasulullaah ρ! They are Romans and the progeny of Romans. They are extremely powerful and as solid as a pillar. I do not think that you should launch a full frontal attack but you should rather dispatch cavalry battalions to start skirmishes along their borders and then return to you. When this is done several times, the Romans will suffer many losses and our battalions will capture many outlying areas.

By then the Romans will also have grown weary. Thereafter, you should send a message to the various areas of Yemen and to the furthest members of the Rabee'ah and Mudhar tribes so that they may all gather around you. You may then lead an attack by yourself or appoint another leader (while you end to affairs from Madinah)." After this address, Hadhrat Abdur Rahmaan bin Auf τ remained silent, as did the others present.

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Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar τ and he learned that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar τ left for Siraar and sent Hadhrat Talha bin Ubaydillaah τ ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf τ as commander of the army's right flank, Hadhrat Zubayr bin Awaam τ as commander of the left flank and appointed Hadhrat Ali τ as his deputy in Madinah. When Hadhrat Umar τ consulted with the Sahabah ψ, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar τ did not consult with them before reaching Siraar and before Hadhrat Talha τ had returned (from Ahwas).

When Hadhrat Umar τ consulted with the eminent Sahabah ψ, Hadhrat Talha τ also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf τ was against the idea. Hadhrat Abdur Rahmaan bin Auf τ said, "After the demise of Rasulullaah ρ, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar τ (accepted this opinion and) was looking for a commander and they were still busy consulting when a letter arrived from Hadhrat Sa'd τ, who had been employed to collect zakaah of the
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people of Najd. When Hadhrat Umar τ asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf τ said, “You have just found him.” “Who is he?” asked Hadhrat Umar τ. Hadhrat Abdur Rahmaan τ replied, “He is the clawed and valiant lion Sa’d bin Maalik τ.” The other members of the consultative assembly agreed.[4]
Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas’ood reached Hadhrat Umar τ and he learned that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar τ left for Siraar and sent Hadhrat Talha bin Ubaydillaah τ ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf τ as commander of the army’s right flank, Hadhrat Zubayr bin Awaam τ as commander of the left flank and appointed Hadhrat Ali τ as his deputy in Madinah. When Hadhrat Umar τ consulted with the Sahabah ψ, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar τ did not consult with them before reaching Siraar and before Hadhrat Talha τ had returned (from Ahwas).

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[4] Ibn Jareer Tabari (Vol.1 Pg.65).

said, “You have just found him.” “Who is he?” asked Hadhrat Umar τ. Hadhrat Abdur Rahmaan τ replied, “He is the clawed and valiant lion Sa’d bin Maalik τ.” The other members of the consultative assembly agreed.[5]

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In the chapter entitled “Rasulullaah ρ Encourages Striving in the path of Allaah and Spending One’s Wealth for this Cause”, it has already been narrated how much was spent by Sahabah ψ such as Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Abbaas τ, Hadhrat Sa’d bin Ubaadah τ, Hadhrat Muhamma bin Maslama τ and Hadhrat Aasim bin Adi τ. More details will be mentioned in a forthcoming chapter specifically dealing with the spending of the Sahabah ψ.

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The Injuries Sustained by Hadhrat Talha bin Ubaydillah τ and Hadhrat Abdur Rahmaan bin Auf τ

The Hadith has also passed[6] in which Hadhrat Aa’isha رضي الله عنها narrates that whenever Hadhrat Abu Bakr τ spoke about the Battle of Uhud, he would say, “Every credit for that day goes to Talha.” Later on in the narration, Hadhrat Abu Bakr τ says further, “When we reached Rasulullaah ρ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ρ said, ‘See to your companion!’ Rasulullaah ρ was referring to Talha who had become weak due to loss of blood. Later on in the Hadith, Hadhrat Abu Bakr τ continues, “After tending to Rasulullaah ρ, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him.”[7]

Hadhrat Ibraheem bin Sa’d says that the report reached him that during the Battle of Uhud, Hadhrat Abdur Rahmaan bin Auf τ sustained twenty one wounds. An injury to his leg caused him to limp.[8]

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[5] Ibn Jareer Tabari (Vol.1 Pg.65).
[6] Under the heading “Rasulullaah ρ Endures Hardship and Difficulty when Giving Da'wah towards Allaah” and the subheading “The Hardship Rasulullaah ρ Bore During the Battle of Uhud”.
[7] Tayaalisi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29).
[8] Abu Nu’aym, as quoted in *Muntakhab* (Vol.5 Pg.77).

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Hadhrat Abdur Rahmaan bin Auf τ says that Umayyah bin Khalaf once asked him, "O Abdul Ilaa! Who was the man who marked his chest with ostrich feathers during the Battle of Badr?" "He was the uncle of Rasulullaah ρ. He was Hamza bin Abdil Muttalib," replied Hadhrat Abdur Rahmaan bin Auf τ. Umayyah then commented, "It was he who carried out all those major offensives against us."[9]

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Hadhrat Abdullaah bin Abbaas τ says that he used to teach the Qur'aan to Hadhrat Abdur Rahmaan bin Auf τ and he was waiting for Hadhrat Abdur Rahmaan bin Auf τ one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab τ performed. When Hadhrat Abdur Rahmaan bin Auf τ returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas τ that a man had approached Hadhrat Umar τ and told him about someone else who had said, "When Umar τ passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah τ) because the pledge of allegiance taken to Abu Bakr τ was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar τ said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf τ said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them." Hadhrat Umar τ then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

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[9] Bazzaar, Haythami (Vol.6 Pg.81) has commented on the chain of narrators.
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Hadhrat Muhammad bin Zaid τ reports that Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd τ once got together. Because Hadhrat Abdur Rahmaan bin Auf τ was the most at ease with Hadhrat Ali τ, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf τ then went to Hadhrat Umar τ and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar τ said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf τ replied, "I swear by Allaah that it was certainly them." Hadhrat Umar τ then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf τ stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!"[10]

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Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr τ needed to consult with men of knowledge and insight, he would summon certain men from the Muhaajireen and the Ansaar. They included Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Mu'aadh bin Jabal τ, Hadhrat Ubay bin Ka'b τ and Hadhrat Zaid bin Thaabit τ. These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr τ passed like this,

[10] Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.
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and when Hadhrat Umar τ became the Khalifah afterwards, he also used to summon these men. When Hadhrat Umar τ was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan τ, Hadhrat Ubay τ and Hadhrat Zaid τ.[11]

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Hadhrat Abu Ja'far narrates that Hadhrat Umar τ requested Hadhrat Ali τ for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali τ said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar τ said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali τ then agreed to let Hadhrat Umar τ marry his daughter. Hadhrat Umar τ then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ρ and the pulpit. They included Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Talha τ and Hadhrat Abdur Rahmaan bin Auf τ. Whenever any matter presented itself to him from far off places, Hadhrat Umar τ would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ρ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ρ and now I wish to become his relative as well."[12]

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Hadhrat Abu Salama and Hadhrat Abu Hurayrah τ narrate that Rasulullaah ρ once called on the Sahabah ψ for contributions because he intended dispatching a military expedition. Hadhrat Abdur Rahmaan bin Auf τ said, "O Rasulullaah ρ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family."

[11] Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).
[12] Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98). Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.

Rasulullaah ρ said, "May Allaah bless what you give and may Allaah also bless what you keep behind."

A Sahabi τ from the Ansaar spent the entire night labouring to earn two *Saa* of dates. He then said, "O Rasulullaah ρ! I have earned two *Saa* of dates. One of for my Rabb and the other for my family." The Munaafiqoon then started to mock as they said, "Those who contribute like Abdur Rahmaan bin Auf do so to boast while Allaah and His Rasool ρ have no need for the meagre *Saa* of the other."

It was then that Allaah revealed the verse:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Allaah shall mock *(punish the mockery of)* **those** *(Munaafiqeen)* **who mock the Mu'mineen about their charity when they spend of their own will and** *(who mock)* **those who find only their efforts** *(to spend, referring to those who offer their labour in the path of Allaah)*. **For them will be a painful punishment.** {Surah Taubah, verse 79}[13]

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The statement of Hadhrat Abdur Rahmaan bin Auf τ has just passed in the previous few pages, where he said, "O Rasulullaah ρ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family."

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The Narration of Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Qataadah and Hadhrat Hasan in this Regard

Hadhrat Abdur Rahmaan bin Auf τ narrates that he was present when Hadhrat Uthmaan τ handed over to Rasulullaah ρ what he needed to dispatch the 'Expedition of Difficulty'. On that day, he brought seven hundred *Awqiya* of gold.[14]

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[13] Bazaar. Bazzaar and *Haythami* (Vol.7 Pg.32) have commented on the chain of narrators.
[14] Abu Ya'la and Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators.
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The Spending of Hadhrat Abdur Rahmaan bin Auf τ

He Donates Seven Hundred Camels together with their Carriages and Supplies

Hadhrat Anas τ narrates that while Hadhrat Aa'isha رضي الله عنها was in her room, she heard a lot of noise in Madinah. "What is that?" she enquired. The people informed her, "That is the caravan of Abdur Rahmaan bin Auf τ that had arrived from Shaam carrying everything with it." Hadhrat Anas τ says that there were seven hundred camels in the caravan and that all of Madinah was resounding with the noise. Hadhrat Aa'isha رضي الله عنها then said, "I have heard Rasulullaah ρ say that he saw Abdur Rahmaan bin Auf τ entering Jannah on his knees (exhausted after accounting for all his wealth)." When these words reached Hadhrat Abdur Rahmaan bin Auf τ, he said, "I shall do my best to enter Jannah standing upright." He then donated all the camels in the path of Allaah together with their carriages and the supplies they carried.[15]

His Spending in the path of Allaah during the Lifetime of Rasulullaah ρ

Imaam Zuhri reports that during the lifetime of Rasulullaah ρ, Hadhrat Abdur Rahmaan bin Auf τ donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars. He also donated five hundred horses in the path of Allaah and again one thousand five hundred camels in the path of Allaah. Most of his fortune was earned through trade.[16]

Another narration from Imaam Zuhri states that Hadhrat Abdur Rahmaan bin Auf τ donated five hundred camels in the path of Allaah.[17]

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[15] Ahmad. *Al Bidaaya wan Nihaaya* (Vol.7 Pg.164) contains commentary on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.98) and Ibn Sa'd (Vol.3 Pg.93) have also reported a similar narration.
[16] Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).
[17] *Al Bidaaya wan Nihaaya* (Vol.7 Pg.163).

A Narration of Zuhri about the Spending of Hadhrat Abdur Rahmaan bin Auf τ

Imaam Zuhri reports that during the lifetime of Rasulullaah ρ, Hadhrat Abdur Rahmaan bin Auf τ donated half his wealth in the path of Allaah. Thereafter, he donated forty thousand Dinaars and also five hundred horses in the path of Allaah and again another five hundred camels. Most of his fortune was earned through trade.[18]

The narration has also passed in which it is stated that Hadhrat Abdur Rahmaan bin Auf τ donated two hundred Awqiya of silver for the expedition to Tabook.[19]

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The Sadaqah of Hadhrat Abdur Rahmaan bin Auf τ during the Lifetime of Rasulullaah ρ

The narration has already passed[20] in which it is mentioned that Hadhrat Abdur Rahmaan bin Auf τ donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars.

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The estate of Hadhrat Abdur Rahmaan bin Auf τ was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan τ. Hadhrat Uthmaan τ asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr τ became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions

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[18] Ibn Mubaarak, as quoted in *Isaaba* (Vol.2 Pg.416).

[19] In the chapter entitled "Rasulullaah ρ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah ψ Spent on this Occasion".

[20] In the chapter entitled "The Spending of Hadhrat Abdur Rahmaan bin Auf τ" and the subheading "His Spending in the path of Allaah during the Lifetime of Rasulullaah ρ".

should sting the most delicate part of his heart (rather than having to account for all that wealth)."[21]

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The incident of Hadhrat Abdur Rahmaan bin Auf τ and Rasulullaah ρ

Hadhrat Abdur Rahmaan bin Auf τ says, "Rasulullaah ρ once promised me (some money). When the Banu Qurayzah were conquered, I approached him to fulfil the promise. However, I then overheard him say, ''Allaah will make that person independent who asks Him for independence and will grant contentment to the one who is content.' I then said to myself, 'In that case, I shall not ask from Rasulullaah ρ.'"[22]

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Hadhrat Miswar bin Makhrama τ narrates that when some of the booty won at the Battle of Qaadisiyyah was brought to Hadhrat Umar τ, he was inspecting it when he began to weep. Hadhrat Abdur Rahmaan bin Auf τ who was with him at the time said, "O Ameerul Mu'mineen! This is a day of joy and happiness (because we won the battle. Why are you weeping?)." Hadhrat Umar τ replied, "It certainly is but whenever a nation is given such wealth, they get enmity and hatred along with it."[23]

The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf τ

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf τ narrates that when the treasures of the Kisra (Persian Emperor) were brought to Hadhrat Umar τ, Hadhrat Abdullaah bin Arqam Zuhri τ asked, "Shall we deposit this in the Baytul Maal?" "No," replied Hadhrat Umar τ, "we shall not deposit it in the Baytul Maal until we have distributed it." Hadhrat Umar τ then started to weep. Hadhrat Abdur Rahmaan bin Auf τ asked, "What makes you weep, O Ameerul Mu'mineen? Today is a day of gratitude

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[21] Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).
[22] *Targheeb wat Tarheeb* (Vol.2 Pg.104). Ibn Ma'een has commented on the chain of narrators.
[23] Bayhaqi (Vol.6 Pg.358). Kharaa'iti has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321).

and joy." Hadhrat Umar τ replied, "Whenever Allaah gives this to a nation, he casts enmity and hatred between them."[24]

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The Incident with Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abdur Rahmaan bin Auf τ narrates that Hadhrat Umar τ once sent for him. However, when he reached the door, he heard Hadhrat Umar τ crying loudly. He said, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! A calamity must have struck Ameerul Mu'mineen!" He then entered the room and held Hadhrat Umar τ's shoulders saying, "No need to grieve. No need to grieve." Hadhrat Umar τ remarked, "There is every need to grieve." He then took Hadhrat Abdur Rahmaan bin Auf τ by the hand and led him through the door. There lay several bags stacked one upon the other. Hadhrat Umar τ said, "The family of Khattaab now has no value in the sight of Allaah. If Allaah willed, He could have given this to my two predecessors (Rasulullaah ρ and Hadhrat Abu Bakr τ) and I could have followed the practice they would have set in this regard." Hadhrat Abdur Rahmaan bin Auf τ consoled Hadhrat Umar τ by saying, "Sit down with us (the senior Sahabah ψ) and we shall discuss the matter." They then determined that Rasulullaah ρ's wives should receive four thousand each while everyone else received two thousand each. Eventually, all the money was distributed.[25]

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Hadhrat Ibraheem reports that some food was once served to Hadhrat Abdur Rahmaan bin Auf τ after he had fasted. He said, "Mus'ab bin Umayr τ who was a better person than I was martyred and shrouded in a sheet (so small) that would leave his legs exposed when his head was covered and his head exposed when his feet were covered. Hamza τ who was also a better person than I was also martyred. Thereafter, worldly wealth was spread out before us and we fear that our good deeds may have been rewarded in advance (in this world rather than in

[24] Bayhaqi (Vol.6 Pg.358). Ibn Mubaarak, Abdur Razzaaq and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321). Ahmad in his *Zuhd* and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
[25] Abu Ubayd and Adani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).

the Aakhirah)." He then started weeping so much that he even left his food.[26]

Another Incident About him

Hadhrat Naufal bin Ayaadh Hudhali says, "Hadhrat Abdur Rahmaan bin Auf τ was our companion and an excellent one indeed. He took us home one day and when he entered he first took a bath before sitting down with us. A platter with bread and meat was then served to us. When the platter was put down, Hadhrat Abdur Rahmaan bin Auf τ started to weep. 'What makes you weep, O Abu Muhammad?' we asked. He replied, 'Rasulullaah ρ passed away without him or his family filling their bellies with even barley bread. I do not think that what we have been kept back to enjoy is better than what they had."[27]

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Hadhrat Abdur Rahmaan bin Auf τ once went to Hadhrat Ummu Salamah رضي الله عنها and asked, "Dear mother! I fear that my wealth will destroy me because I am the wealthiest of the Quraysh." She advised him saying, "Dear son! Then spend (in charity) because I have heard Rasulullaah ρ say, 'Verily there are some of m companions who will never see me after I part from them.'" Hadhrat Abdur Rahmaan bin Auf τ then left and happened to meet Hadhrat Umar τ. When he informed Hadhrat Umar τ about what Hadhrat Ummu Salamah رضي الله عنها had told him, Hadhrat Umar τ went to her and asked, "I ask you in the name of Allaah to tell me whether I am amongst them." She replied, "You are not. I shall henceforth not fulfil the request of anyone else (who takes Allaah's name and asks me to inform them if they are amongst those companions or not)."[28]

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[26] Bukhaari (Pg.579). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.100)

[27] Abu Nu'aym in his *Hilya* (Vol.1 Pg.99). Tirmidhi and Siraaj have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.417).

[28] Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.72).

The Incident Between Hadhrat Umar τ and Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Salamah bin Sa'eed reports that when some wealth once came to Hadhrat Umar τ, Hadhrat Abdur Rahmaan bin Auf τ approached him saying, "Why do you rather not keep this money in reserve in the Baytul Maal for any emergency that may arise or for anything else that may occur?" Hadhrat Umar τ responded by saying, "These are words that only Shaytaan could mention. Allaah has already inspired me with the response and saved me from its tribulation. Should I disobey Allaah in a year for fear of something that may come during the next year? I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا * وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

Allaah shall create an escape *(from difficulties)* **for the one who fears** *(disobeying)* **Allaah** *(one who has Taqwa)* **and shall provide for him** *(what he requires)* **from sources that he never expected** *(to receive provisions from)*. {Surah Talaaq, verses 2,3}

However, these words of Shaytaan will soon become a test for those coming after me."[29]

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Hadhrat Abdur Rahmaan bin Auf τ Distributes Wealth

The Incident with the Banu Zuhrah Tribe, the Poor Muslims and the Wives of Rasulullaah ρ

Hadhrat Ummu Bakr bint Miswar reports that Hadhrat Abdur Rahmaan bin Auf τ once sold a property of his for forty thousand Dinaars. He then distributed it amongst the Banu Zuhrah tribe, the poor Muslims, the Muhaajireen and the wives of Rasulullaah ρ. When he sent some of the money to Hadhrat Aa'isha رضي الله عنها, she asked who it was that sent it. When she was informed that Hadhrat Abdur Rahmaan bin Auf τ had sent it and the entire incident was reported to her, she said, "Rasulullaah ρ once said (to us his wives), 'After my demise, none but

[29] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.391).
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the truly steadfast ones will show compassion towards you.' May Allaah allow (Abdur Rahmaan) bin Auf τ to drink from the fountain of Salsabeel in Jannah."[30] Another narration[31] states that Rasulullaah ρ said, "After my demise, none but the truly righteous ones will show compassion towards you."

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Hadhrat Ja'far bin Burqaan says, "The report had reached me that Hadhrat Abdur Rahmaan bin Auf τ had set free thirty families of slaves.[32]

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Hadhrat Abdullaah bin Saamit the nephew of Hadhrat Abu Dharr τ says that he once accompanied his uncle (Hadhrat Abu Dharr τ) to see (Ameerul Mu'mineen) Hadhrat Uthmaan τ. Hadhrat Abu Dharr τ requested, "Allow me to go to (and live in) Rabdha." Hadhrat Uthmaan τ replied, "Go ahead. We shall give instructions for some of the zakaah animals to g to you early in the mornings and in the evenings (so that you may use their milk)." "I have no need for it," said Hadhrat Abu Dharr τ, "because the little flock of Abu Dharr suffices for him." He then stood up and said, "While you people remain devoted to this world, do leave us to our Rabb and our Deen."

The estate of Hadhrat Abdur Rahmaan bin Auf τ was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan τ. Hadhrat Uthmaan τ asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr τ became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions should sting the most delicate part of his heart (rather than having to account for all that wealth)."[33]

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[30] Haakim (Vol.3 Pg.310). Dhahabi has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.94) has also reported the narration.
[31] Abu Nu'aym in his *Hilya* (Vol.1 Pg.98).
[32] Haakim (Vol.3 Pg.308) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).
[33] Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).
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The incident of Hadhrat Abdur Rahmaan bin Auf τ and Rasulullaah ρ

Hadhrat Abdur Rahmaan bin Auf τ says, "Rasulullaah ρ once promised me (some money). When the Banu Qurayzah were conquered, I approached him to fulfil the promise. However, I then overheard him say, ''Allaah will make that person independent who asks Him for independence and will grant contentment to the one who is content.' I then said to myself, 'In that case, I shall not ask from Rasulullaah ρ.'"[34]

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Hadhrat Miswar bin Makhrama τ narrates that when some of the booty won at the Battle of Qaadisiyyah was brought to Hadhrat Umar τ, he was inspecting it when he began to weep. Hadhrat Abdur Rahmaan bin Auf τ who was with him at the time said, "O Ameerul Mu'mineen! This is a day of joy and happiness (because we won the battle. Why are you weeping?)." Hadhrat Umar τ replied, "It certainly is but whenever a nation is given such wealth, they get enmity and hatred along with it."[35]

The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf τ

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf τ narrates that when the treasures of the Kisra (Persian Emperor) were brought to Hadhrat Umar τ, Hadhrat Abdullaah bin Arqam Zuhri τ asked, "Shall we deposit this in the Baytul Maal?" "No," replied Hadhrat Umar τ, "we shall not deposit it in the Baytul Maal until we have distributed it." Hadhrat Umar τ then started to weep. Hadhrat Abdur Rahmaan bin Auf τ asked, "What makes you weep, O Ameerul Mu'mineen? Today is a day of gratitude

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[34] *Targheeb wat Tarheeb* (Vol.2 Pg.104). Ibn Ma'een has commented on the chain of narrators.
[35] Bayhaqi (Vol.6 Pg.358). Kharaa'iti has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321).

and joy." Hadhrat Umar τ replied, "Whenever Allaah gives this to a nation, he casts enmity and hatred between them."[36]

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The Incident with Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abdur Rahmaan bin Auf τ narrates that Hadhrat Umar τ once sent for him. However, when he reached the door, he heard Hadhrat Umar τ crying loudly. He said, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! A calamity must have struck Ameerul Mu'mineen!" He then entered the room and held Hadhrat Umar τ's shoulders saying, "No need to grieve. No need to grieve." Hadhrat Umar τ remarked, "There is every need to grieve." He then took Hadhrat Abdur Rahmaan bin Auf τ by the hand and led him through the door. There lay several bags stacked one upon the other. Hadhrat Umar τ said, "The family of Khattaab now has no value in the sight of Allaah. If Allaah willed, He could have given this to my two predecessors (Rasulullaah ρ and Hadhrat Abu Bakr τ) and I could have followed the practice they would have set in this regard." Hadhrat Abdur Rahmaan bin Auf τ consoled Hadhrat Umar τ by saying, "Sit down with us (the senior Sahabah ψ) and we shall discuss the matter." They then determined that Rasulullaah ρ's wives should receive four thousand each while everyone else received two thousand each. Eventually, all the money was distributed.[37]

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[36] Bayhaqi (Vol.6 Pg.358). Ibn Mubaarak, Abdur Razzaaq and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321). Ahmad in his *Zuhd* and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
[37] Abu Ubayd and Adani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).
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The Fear of Hadhrat Abdur Rahmaan bin Auf τ and his Weeping Over Worldly Prosperity

HE Weeps While Eating

Hadhrat Ibraheem reports that some food was once served to Hadhrat Abdur Rahmaan bin Auf τ after he had fasted. He said, "Mus'ab bin Umayr τ who was a better person than I was martyred and shrouded in a sheet (so small) that would leave his legs exposed when his head was covered and his head exposed when his feet were covered. Hamza τ who was also a better person than I was also martyred. Thereafter, worldly wealth was spread out before us and we fear that our good deeds may have been rewarded in advance (in this world rather than in the Aakhirah)." He then started weeping so much that he even left his food.[38]

Another Incident About him

Hadhrat Naufal bin Ayaadh Hudhali says, "Hadhrat Abdur Rahmaan bin Auf τ was our companion and an excellent one indeed. He took us home one day and when he entered he first took a bath before sitting down with us. A platter with bread and meat was then served to us. When the platter was put down, Hadhrat Abdur Rahmaan bin Auf τ started to weep. 'What makes you weep, O Abu Muhammad?' we asked. He replied, 'Rasulullaah ρ passed away without him or his family filling their bellies with even barley bread. I do not think that what we have been kept back to enjoy is better than what they had."[39]

He Asks Hadhrat Ummu Salamah رضي الله عنها About Worldly Prosperity and her Reply

[38] Bukhaari (Pg.579). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.100)
[39] Abu Nu'aym in his *Hilya* (Vol.1 Pg.99). Tirmidhi and Siraaj have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.417).

Hadhrat Abdur Rahmaan bin Auf τ once went to Hadhrat Ummu Salamah رضي الله عنها and asked, "Dear mother! I fear that my wealth will destroy me because I am the wealthiest of the Quraysh." She advised him saying, "Dear son! Then spend (in charity) because I have heard Rasulullaah ρ say, 'Verily there are some of m companions who will never see me after I part from them.'" Hadhrat Abdur Rahmaan bin Auf τ then left and happened to meet Hadhrat Umar τ. When he informed Hadhrat Umar τ about what Hadhrat Ummu Salamah رضي الله عنها had told him, Hadhrat Umar τ went to her and asked, "I ask you in the name of Allaah to tell me whether I am amongst them." She replied, "You are not. I shall henceforth not fulfil the request of anyone else (who takes Allaah's name and asks me to inform them if they are amongst those companions or not)."[40]

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The Parting Words Hadhrat Abu Bakr τ spoke to Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abdur Rahmaan bin Auf τ once visited Hadhrat Abu Bakr τ on his deathbed and greeted him with Salaam. Hadhrat Abu Bakr τ said, "Although it has not yet arrived, I can see worldly wealth approaching. It will however arrive and you people will then curtains of silk and cushions of velvet. You will then (be so used to luxury that you will) experience difficulty using the woollen beddings of Azerbaijan, feeling as if you are lying on the thorns of the *Su'daan* tree. By Allaah! For one of you to be brought forward and executed is better for him than swimming in the intoxication of this world.[41]

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The Incident Between Hadhrat Umar τ and Hadhrat Abdur Rahmaan bin Auf τ

[40] Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.72).
[41] Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Tabraani has reported a similar narration from Hadhrat Abdur Rahmaan bin Auf τ, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).

Hadhrat Abu Salamah bin Abdur Rahmaan narrates that Hadhrat Abdur Rahmaan bin Auf τ once complained to Rasulullaah ρ that he was getting too much of lice and therefore requested permission to wear silk garments. Rasulullaah ρ granted him permission. After the demise of Rasulullaah ρ and Hadhrat Abu Bakr τ, Hadhrat Umar τ was the Khalifah when Hadhrat Abdur Rahmaan bin Auf τ once came to him with his son Abu Salmah. Because Abu Salamah was wearing a silk garment, Hadhrat Umar τ asked, "What is this?" and then promptly put his finger into the collar and tore the garment right to the bottom. Hadhrat Abdur Rahmaan bin Auf τ protested, "Don't you know that Rasulullaah ρ allowed me to wear silk?" Hadhrat Umar τ said, "He only permitted you because you complained of lice. It is however not permitted for others besides you."[42]

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Another narration from Hadhrat Abu Salamah states that Hadhrat Abdur Rahmaan bin Auf τ once went to Hadhrat Umar τ with his son Muhammad who was wearing a silk garment. Hadhrat Umar τ stood up, caught hold of the collar of the garment and tore it. "May Allaah forgive you!" protested Hadhrat Abdur Rahmaan bin Auf τ, "You have frightened the boy and set his heart racing." Hadhrat Umar τ asked, "Do you allow them to wear clothes of silk?" "But I wear silk," explained Hadhrat Abdur Rahmaan bin Auf τ. "Are they at all like you (do they have the same complaint)?" Hadhrat Umar τ challenged.[43]

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Hadhrat Abdullaah bin Abu Awfa τ narrates that Hadhrat Abdur Rahmaan bin Auf τ once complained to Rasulullaah ρ about Hadhrat Khaalid bin Waleed τ. Rasulullaah ρ said, "O Khaalid! Never hurt the veterans of Badr because you will never be able to match the deeds they carried out even though you spend as much as Mount Uhud in gold." Hadhrat Khaalid τ responded by saying, "When people insult me, I respond to them in the same way." Rasulullaah ρ then said (to the Sahabah ψ), "Never hurt Khaalid because he is a sword from amongst the swords of Allaah that Allaah rains down upon the Kuffaar."[44]

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[42] Ibn Sa'd (Vol.3 Pg.92).

[43] Ibn Uyaynah in his *Jaami*, Musaddad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

[44] Tabraani in his *Sagheer* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Bazzaar has also reported a similar narration. Ibn Asaakir and Abu Ya'la have also

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Hadhrat Hasan reports that there once arose a dispute between Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Khaalid bin Waleed τ. Hadhrat Khaalid τ said to Hadhrat Abdur Rahmaan τ, "Do not assert your superiority over me just because you accepted Islaam a day or two before me!" When the news of this reached Rasulullaah ρ, he said, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward of spending half a *Mudd*." Some time afterwards an argument sparked between Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Zubayr τ. Hadhrat Khaalid bin Waleed τ then approached Rasulullaah ρ and said, "O Nabi ρ! You forbade me from hurting Abdur Rahmaan but now Zubayr is disputing with him." Rasulullaah ρ replied, "They are all veterans of Badr and (because they are equal in rank) they have a right to (dispute amongst) each other."[45]

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Hadhrat Abu Hurayrah τ narrates that there once arose between Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Khaalid bin Waleed τ a dispute of that nature that usually occurs between people. Rasulullaah ρ commented, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward for spending a *Mudd* or half of it."[46]

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Hadhrat Abdullaah bin Umar τ states that Rasulullaah ρ once dispatched Hadhrat Khaalid bin Waleed τ to the Banu Jadheema tribe. When he invited them towards Islaam, they could not properly say that they had accepted Islaam and rather said, "We have changed our religion! We have changed our religion!" Hadhrat Khaalid τ then took

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reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138), as has Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.409).

[45] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138). Ahmad has also reported the narration in brief from Hadhrat Anas τ.

[46] Bazzaar. Haythami (Vol.10 Pg.15) has commented on the chain of narrators.
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them prisoner and handed one prisoner over to each member of his party. On one of the mornings, Hadhrat Khaalid τ suddenly instructed every person to execute his prisoner. Hadhrat Abdullaah bin Umar τ refused saying, "By Allaah! I shall never execute my prisoner and neither shall any of my companions execute theirs!"

When they returned to Rasulullaah ρ and informed him about what Hadhrat Khaalid τ had done, Rasulullaah ρ raised his hands towards the sky and twice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done."[47]

Ibn Is'haaq says that as far as he knows, it was because of this incident that there was a dispute between Hadhrat Khaalid bin Waleed τ and Hadhrat Abdur Rahmaan bin Auf τ. Hadhrat Abdur Rahmaan bin Auf τ said, "You have perpetrated an act of ignorance as a Muslim." Hadhrat Khaalid τ responded by saying, "I had only avenged the murder of your father." "You are lying," Hadhrat Abdur Rahmaan τ interjected, "I had personally executed my father's murderer. You have only avenged the murder of your uncle Faakih bin Mughierah." The dispute then turned ugly and eventually reached the attention of Rasulullaah ρ. Rasulullaah ρ then said, "Take it easy, Khaalid! Leave my companion alone for my sake because I swear by Allaah that if you possessed gold equivalent to Mount Uhud and spent it all in the path of Allaah, you would be unable to attain the reward equal to the reward that one of my companions (who are veterans of Badr) attain in a single morning or evening."[48]

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Hadhrat Abdur Rahmaan bin Auf τ reports that one night he stood guard over Madinah with Hadhrat Umar τ. As they were walking along, they noticed a lantern in a house. They walked towards it and when they got close, they found the door ajar. It revealed some people talking in raised voices and making a noise. Taking hold of Hadhrat Abdur Rahmaan bin Auf τ's hand, Hadhrat Umar τ asked, "Do you know whose house is this?" Hadhrat Abdur Rahmaan bin Auf τ replied, "This is the house of Rabee'ah bin Umayyah bin Khalaf and the people here are drinking wine. What do you think (we should do)?" Hadhrat Umar τ said, "We have perpetrated what Allaah has prohibited when He says:

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[47] Ahmad, Bukhaari, Nasa'ee and Abdur Razaaq.
[48] *Al Bidaayah wan Nihaayah* (Vol.4 Pg.313).
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We have spied." Hadhrat Umar τ then went away and turned a blind eye to them.[49]

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Hadhrat Sha'bi narrates that when Hadhrat Umar τ did not see one of his companions for some time, he told Hadhrat Abdur Rahmaan bin Auf τ to accompany him to the man's house to see what had happened to him. When they approached the house, they found the door open. The man was sitting there and his wife was busy pouring something in his cup and giving it to him. Hadhrat Umar τ said to Hadhrat Abdur Rahmaan bin Auf τ, "This is what had been keeping him away from us. Hadhrat Abdur Rahmaan τ asked, "How will you know what is in the cup?" Hadhrat Umar τ said, "I fear that this may be spying." "But it is spying," Hadhrat Abdur Rahmaan τ confirmed. "What is the way to repent for this?" Hadhrat Umar τ asked. Hadhrat Abdur Rahmaan τ replied, "Do not inform him what has been learnt about his affairs and maintain only good thoughts about him." The two men then left.[50]

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Hadhrat Asma'ee reports that (when Hadhrat Umar τ became the Ameerul Mu'mineen) the people requested Hadhrat Abdur Rahmaan bin Auf τ to speak to Hadhrat Umar τ to be gentle with the people because even young damsels in their secluded quarters were overawed by him. When Hadhrat Abdur Rahmaan bin Auf τ had spoken to Hadhrat Umar τ, the Ameerul Mu'mineen said, "That is the only way I see appropriate to treat the people. By Allaah! If the people knew the gentleness, the mercy and the compassion I have for them, they would actually take the clothes off my back."[51]

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Hadhrat Umar Makhzoomi reports that Hadhrat Umar bin Khattaab τ once made an announcement for the people to gather in the Masjid. The people got together and when a large number had gathered,

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[49] Abdur Razzaaq and Abd bin Humayd. Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
[50] Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
[51] Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).
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Hadhrat Umar τ mounted the pulpit. After duly praising Allaah and sending salutations on Rasulullaah ρ, he said, "O people! I have seen the time when I used to graze animals for my maternal aunts from the Banu Makhzoom tribe. (As wages) They would then give me a handful of dates and raisins. I would then spend the entire day doing this and what days they were?!"

When Hadhrat Umar τ descended from the pulpit, Hadhrat Abdur Rahmaan bin Auf τ said, "O Ameerul Mu'mineen! All you have done is ridicule yourself." "Shame on you, O Ibn Auf!" Hadhrat Umar τ exclaimed, "When I was alone by myself, the thought came to mind that since I am the Ameerul Mu'mineen, there must be none better than me. (By doing what I did) I wanted to teach myself who I really was."[52]

Another narration states that Hadhrat Umar τ added, "O people! I have seen the time when I had no source of livelihood apart from a few handfuls of raisins that my aunts from the Banu Makhzoom tribe would give me for bringing water for them." This narration ends with the words, "I found some pride in myself and therefore wished to humble myself (by telling the people what I did)."[53]

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Hadhrat Makhool narrates that Rasulullaah ρ was leaning on Hadhrat Abdur Rahmaan bin Auf τ as he entered the room where (his son) Ibraheem τ was surrendering his soul. When the boy passed away, Rasulullaah ρ's eyes filled with tears. Hadhrat Abdur Rahmaan bin Auf τ said, "O Rasulullaah ρ! Is this not what you forbade people from doing? When the Muslims see you weep, they will also weep." When his tears stopped, Rasulullaah ρ said, "This (these tears) is because of mercy (soft-heartedness) and whoever is not merciful will not have mercy shown to him. What we have been forbidding people from doing is from wailing and from praising attributes of a (deceased) person that he never possessed. Had it not been for Allaah's promise to gather people together (for reckoning), for the fact that death is a well travelled path and for the fact that the last of us will meet with the first of us, we would have felt grief more severe than this. Because of our sorrow over his death our eyes weep and our hearts grieve but we shall never say

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[52] Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
[53] Ibn Sa'd (Vol.3 Pg.293).
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anything that will anger our Rabb. The balance of his suckling will be done in Jannah."[54]

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Hadhrat Abdur Rahmaan bin Auf τ reports, "Rasulullaah ρ once left the Masjid and headed for his room on the upper storey. After entering, he faced towards the Qiblah and fell into Sajdah. He prolonged his Sajdah so much that thought his soul had been taken. I therefore went close to him and sat down. Raising his head from the ground, he asked, 'Who is there?' When I told him that I was Abdur Rahmaan, he asked further, 'What is the matter?' 'O Rasulullaah ρ!' I explained, 'You Sajdah was so long that I feared Allaah may have taken your soul in it.' Rasulullaah ρ said, 'Jibra'eel υ just came to me saying that Allaah says, 'Whoever invokes My mercy on you (recites Durood), I shall shower My mercies on him and whoever invoked peace on you (sends Salaams), I shall bless him with peace.' I therefore made Sajdah to Allaah in gratitude.'"[55]

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Hadhrat Abdur Rahmaan bin Auf τ reports that there were always four or five Sahabah ψ who never parted from Rasulullaah ρ (when on journey) or from Rasulullaah ρ's door (when at home).[56]

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Hadhrat Sa'd bin Ibraheem says, "I saw Hadhrat Abdur Rahmaan bin Auf τ wearing a shawl or a suit of clothing worth four or five hundred Dirhams."[57]

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Hadhrat Abdur Rahmaan bin Auf τ Issue Fataawaa During the Time of Rasulullaah ρ

[54] Ibn Sa'd (Vol.1 Pg.88) and in more detail in (Vol.1 Pg.89).
[55] Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.287).
[56] Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
[57] Ibn Sa'd (Vol.3 Pg.131).

Hadhrat Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrat Abdur Rahmaan bin Auf τ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ were amongst those who issued Fataawaa during the time of Rasulullaah ρ according to what they heard from Rasulullaah ρ.[58]

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Hadhrat Abdullaah bin Ubayd bin Umayr narrates that whenever Hadhrat Abdur Rahmaan bin Auf τ entered his house, he would recite *Aayatul Kursi* in all the corners of the house."[59]

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The Incident of Rasulullaah ρ with Hadhrat Abdur Rahmaan bin Auf τ and His Statement Concerning Durood

Hadhrat Abdur Rahmaan bin Auf τ says, "Four or five of us would remain with Rasulullaah ρ day and night so that we could be of assistance to him when he needed us. It was at a time when Rasulullaah ρ had left his room that I came to him. I followed him as he entered an orchard belonging to one of the leaders of the Ansaar. Rasulullaah ρ then started performing salaah and remained so long in Sajdah that I started weeping at the thought of his soul having left him. Rasulullaah ρ then raised his head and called for me. 'What is the matter?' Rasulullaah ρ asked. 'O Rasulullaah ρ!' I submitted, 'You remained so long in Sajdah that I started saying to myself, 'Allaah has taken the soul of His Rasool ρ and I shall never see him ever again.' Rasulullaah ρ then said, 'I prostrated out of gratitude for what Allaah has granted me for my Ummah. Whoever sends salutations to me once, Allaah will record the reward of ten good deeds to his account and remove ten sins from his record."[60]

Another similar narration states that Rasulullaah ρ said, "Jibra'eel υ has just come to me saying, 'Should I not convey to you the good news that Allaah says, 'Whoever sends salutations to you, I shall send

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[58] Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.77).
[59] Abu Ya'la. Haythami (Vol.10 Pg.128) has commented on the chain of narrators.
[60] Abu Ya'la and Ibn Abi Dunya.

salutations to him and whoever sends greetings of peace for you, I shall send greetings of peace for him.'" Rasulullaah ρ also said, "It was out of gratitude for this that I prostrated."[61]

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The Du'aa of Hadhrat Abdur Rahmaan bin Auf τ

Hadhrat Abul Hayyaaj Asadi says, "I was performing Tawaaf around the Kabah when I saw a man making du'aa saying:

اَللّٰهُمَّ! قِنِي شُحَّ نَفْسِي

'O Allaah! Save me from the miserliness that is coupled with greed'

He made no other du'aa besides this. When I asked him about it, he said, 'When I am saved from this, I will neither steal, commit adultery or do anything else (sinful).' I then realised that the man was Hadhrat Abdur Rahmaan bin Auf τ."[62]

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Hadhrat Abdullaah bin Abbaas τ narrates that while discussing *Rajm* (stoning an adulterer) in his lecture, Hadhrat Umar τ said, "Never be deceived about it because it is definitely a penalty from amongst those that Allaah has ordained. Take note of the fact that Rasulullaah ρ had people stoned and we have also done so after him. Had it not been for people remarking that Umar adds to Allaah's book things that are not part of it, I would have attached a footnote to the Qur'aan stating that Umar bin Khattaab, Abdur Rahmaan bin Auf and many others testify that Rasulullaah ρ had people stoned and they have also done so after him. Remember that after you there shall come people who will refuse to believe in *Rajm*, in Dajjaal, in intercession (in the Aakhirah), in punishment in the grave and that people will be removed from Jahannam after being burnt there."[63]

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[61] Ahmad and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.155). Haythami (Vol.10 Pg.161) has commented on the chain of narrators.
[62] Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.339).
[63] Ahmad, Abu Ya'la and Abu Ubayd.
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Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar τ once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah ρ and Hadhrat Abu Bakr τ before saying, "I have seen a dream that I feel means nothing other than the approach of my death. I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais رضي الله عنها, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi ρ.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah ρ was pleased when he left this world. They are Uthmaan τ, Ali τ, Zubayr τ, Talha τ, Abdur Rahmaan bin Auf τ and Sa'd bin Abi Waqqaas τ. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticise this matter and these are the very ones against whom I personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

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Hadhrat Haarith bin Simma τ says, "Rasulullaah ρ was in a gorge when he asked me whether I had seen Abdur Rahmaan bin Auf τ. 'Yes, O Rasulullaah ρ!' I replied, 'I saw him at the foot of a hill as a regiment of the Mushrikeen army were about to attack him. It was for that reason that I descended from the hill (to assist him), but I then came to you when I saw you.' Rasulullaah ρ remarked, 'Behold! The angels are fighting by his side.' I then went to Abdur Rahmaan bin Auf τ and found him with the fallen bodies of seven Mushrikeen. 'You have done extremely well!' I exclaimed, 'Did you kill all of them by yourself?' He replied, 'As for this person (pointing to Artaat bin Abd Shurahbeel) and this other one, I did kill them myself. As for the others, they were killed by a man I have never seen.' I then said, 'Allaah and His Rasool ρ have spoken the truth.'"[64]

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[64] Tabraani and Bazzaar. Haythami (Vol.6 Pg.114) has commented on the chain of narrators. Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.76).

Hadhrat Amr bin Haarith reports that because Hadhrat Umar τ was comfortable with Hadhrat Abdur Rahmaan bin Auf τ, it was Hadhrat Abdur Rahmaan bin Auf τ who approached Hadhrat Umar τ saying, "The worst reprimand I can give the people in your defence is that you give them reason to attack you. You were delivering a lecture when you suddenly shouted, 'The mountain, O Saariyah, the mountain!' What was this all about?" Hadhrat Umar τ explained, "I swear by Allaah that I could not help it. I saw our army fighting near a mountain as they were being attacked from the front and from the back. I could not help shouting 'The mountain, O Saariyah, the mountain!' so that they retreat towards the mountain."

All the people needed to do was to await a letter from Hadhrat Saariyah τ, which read, "We met the enemy on a Friday and continued fighting from the time we performed the Fajr salaah until the time for the Jumu'ah salaah arrived and the sun was starting to decline. It was then that we twice heard someone calling, 'The mountain, O Saariyah, the mountain!' We then retreated towards the mountain and continued gaining the upper hand until Allaah finally defeated them." Thereafter, the people who had been criticising Hadhrat Umar τ also said, "Leave that man (Hadhrat Umar τ) alone because he has things made (he has good reason for all that he does)."[65]

Another narration states that when Hadhrat Umar τ was asked why he made the statement, he replied, "By Allaah! I said only what was placed on my tongue (by Allaah)."[66]

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Hadhrat Abdur Rahmaan bin Auf τ sees Hadhrat Umar τ in a Dream

Hadhrat Abdur Rahmaan bin Auf τ was returning from Hajj when he (set up camp and) fell asleep at a place called Suqya. When he woke up, he said, "I just saw Umar τ (in a dream). He walked up to me and used his foot to nudge (my wife) Ummu Kulthoom bint Uqba who was asleep beside me. This woke her up and he then went away. As the others went out in search of him, I also got my clothing, dressed and

[65] Abu Nu'aym in his *Dalaa'il* (Pg.211).
[66] Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).
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went out to search with them. Although I was the first to catch up with him, I swear by Allaah that I found him only after I had thoroughly exhausted myself. 'O Ameerul Mu'mineen!' I said, 'You have really made it difficult for the people (to keep up with you). By Allaah! One can only catch up with you after I thoroughly exhausting themselves. In fact, it was only after I had thoroughly exhausted myself that I managed to catch up with you.' To this, he said, 'But I do not think that I had been going fast at all.'

I swear by the Being Who controls the life of Abdur Rahmaan that this (lead over the rest of us) was because of his deeds."[67]

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Hadhrat Auf bin Maalik τ sees Hadhrat Abdur Rahmaan bin Auf τ in a Dream

Hadhrat Auf bin Maalik τ relates, "I saw a leather tent and a green pasture in a dream. Around the tent there sat goats that ruminated and excreted *Ajwa* dates. When I asked whom the tent belonged to, I was informed that it belonged to Abdur Rahmaan bin Auf τ. We then waited for him to emerge and when he did, he said, 'O Auf! This is what Allaah has given me because of the Qur'aan. If you look yonder over that valley, you will see things that your eyes has never seen before, that your ears have never heard of and the thought of which has never crossed your heart. Allaah has prepared it for Abu Dardaa τ because he used to shove the world away with both his hands and chest.'"[68]

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The Narration of Hadhrat Abdur Rahmaan bin Auf τ about how the Sahabah ψ found Good in Difficulties and Hardships

Hadhrat Abdur Rahmaan bin Auf τ says, "Islaam came with many hardships and difficulties, but we always found the best of the good in things that seem unpleasant. When we left Makkah with Rasulullaah ρ,

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[67] Ibn Sa'd (Vol.3 Pg.376).
[68] Abu Nu'aym in his *Hilya* (Vol.1 Pg.210).

we found status and victory. Then we marched to Badr. Allaah describes it in the words:

وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ * يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنظُرُونَ * وَإِذْ يَعِدُكُمُ اللّهُ إِحْدَى الطَّائِفَتِيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُم

...while there was certainly a group of the Mu'mineen who were unhappy. They *(some Sahabah ψ)* **differed with you** *(O Rasulullaah ρ)* **regarding the truth** *(the necessity to fight)* **after it was made clear to them** *(that they had to face the enemy in battle)***, as if they were being driven towards death while they looked on** *(as if they were looking at their deaths approaching)***.** *(Remember the time)* **When Allaah promised you** *(Muslims)* **that one of the two groups** *(either the caravan or the Mushrikeen army)* **will certainly be yours and you wished that the one without strength** *(the Quraysh caravan)* **be yours** *(rather than fighting a heavily armed army)***.**
{Surah Anfaal, verses 5-7}

The party without strength refers to (the caravan of) the Quraysh. Allaah then gave us status and victory in this. We therefore found the best of the good in such things that seemed most unpleasant."[69]

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[69] Bazzaar. Haythami (Vol.7 Pg.27) has commented on the chain of narrators.
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